

M 1187
Group II
Palo Alto
Tuesday, May 23, 1967

Are there any new people tonight...who's new? Never...never been before to any meetings. Who brought you? Ah ha,...(Peter) No, Peter. Peter we already know you by the name of Peter. (Oh, I thought you were talking to me.) No, by the way you know that tonight they are playing that thing. Just about this time. It's a question you know, if, if there are an over-predominating crowd of people who know already about work, then whatever we talk about has to be adjusted to them. And if there are too many new people, it has to be in their direction. And sometimes it is very difficult to know what the particular tone of a meeting should be, and in this case where we now having had several already and I accuse myself that much of it of course is repetitious. Sometimes in a little different ~~xx xxxxxxx x xxxxx~~ form, and that might look as if it is a little different or perhaps a little bit more palatable, but it is always the same thing. Again and again, the emphasis on work, and it is on the necessity of being awake. You know, in Seattle we had a radio talk and it was one of the meetings we held in Seattle, and I listened to it again, at least part of it, and also every once in a while I put some of the tapes on of the meetings we have had here and the thing that strikes me all the time is that it is condensed. And it is absolutely useless for certain purposes. It is good every once in a while I think to listen to it and probably to refresh your memory, for I'm(?) I'm quite certain that after a meeting very little sticks, you don't remember. Even I don't remember what I've talked about. When I listen to it again 'Oh, I said, oh, I said that!' And that you can call a bad sign, but it is something that one has to consider because time and time again

we have to go over and this particular problem of an understanding of work in a most simple form. For one thing, I speak too fast. There is no let-up. Probably because I don't have patience I have such a feeling that I want to say as much as I possibly can, and I want to condense it so that it is there, and that I find for myself a certain satisfaction that when it is on a tape, at least it is on the tape, so almost, I would say, I've done my duty. But the same time when we have a meeting like that, and when it is so condensed, maybe you don't derive any particular benefit from it. Then I find an excuse for myself that it is not so much what we are saying but it is more a question of how it is said. So that you go home with a general feeling, more or less emotionally affected of something that has taken place, and that you then are reminded since you know something about Work, that then, of course, your attitude towards that and your wish that you want to work is a little bit increased. I think it is a good result. But sometimes you can say it is not always a result that one could expect and should ^expect from a meeting because you have to have meat, you have to have something to put your teeth in. And so I try to think all the time how can I change it and how can I leave a little bit more silence in between and how can I force myself to speak quietly and perhaps slowly, and perhaps sometimes enunciate better. And then when it is a question of what is in a tape, a great deal of generalities, many things that you do know put together in some kind of a form, sometimes logically built up and leading, perhaps, to a conclusion; at the same time when you say what is in it now for me, what can I take home out of it, and to what extent are you inspired because of the meeting for Work, and what new kind of material is there. I say I accuse myself

many times of that because I do not know if it is...in a general way, we look back now over the last period of being here, if it actually has given enough to some of you, not all of you, but something that has helped you, because that after all was the purpose for me coming here. I say it now, because on Thursday we will have to talk a little bit more about practical things and Friday evening is also with a different calibre. So, you don't mind if I say something about what Work is really, not that you know it, I'm sure you do know. You know a great deal about it. You know what we call ABC, the necessity and the requirements for Work on yourself. The problem that always comes up is 'why' you should do it. Simply saying, what is in there for you? What profit will you get? Why should you in the midst of life with all the interests, with all the different ambitions and aspirations towards certain things in life, in life living on earth, relationships with different people, why should you even be interested in something of that kind, because you're busy, because you want to, sometimes you want to be superficial, at times you want to afford yourself to be lazy, sometimes you don't want to be reminded. You want to live your own life the way you think you can do it. You don't want any pressure from anyone, because you feel that you are intelligent enough and that you have lived already long enough, or at least during the time that you have lived you know what you want, and you are going in that direction trying to find your particular place, your particular place in life on earth. And there is very little left in consideration of a place for your spiritual existence. And very often this kind of spiritual development you brush away a little bit. Not that there is not an interest, and not that there is not a desire sometimes to know a little bit more about it, but it is so difficult.

And therefore when you say what is in it for me, it has to be based on a re...on a realization of what you are now, and that that what you are now you have to have some problems about, and you have to know that it is not right the way we are. And it is not so easily solved by saying we are asleep, because people in general and many of us don't believe it. And it is partly because it is difficult to have a state of being awake and an experience so that you cannot always count on those so-called moments which you don't forget. But you see there has to be in a person something that he is already looking for a possibility of escape, for a possibility of understanding what his life ought to be and the realization that his life as it is is not entirely right. There has to be that kind of a suspicion, not to accept that whatever you see at face value, that perhaps there is something else that you have overlooked or at least that you should give attention. And that then here all of a sudden comes a presentation, in the first place of a way of how to live, in the second place some kind of a method which you should employ, and which you should follow, and with which you should acquire a certain dexterity, and that then as a result certain problems can be solved and you will find that there is more intensity or more depth in your life, and that for yourself you will reach ultimately a certain state of balance which at the present time you know well enough that you don't have. And still there is not enough desire to do something about it, and that in this sense it is, of course, different from the reading and from the feeling, from the art, from whatever you are doing, in which you also hope to capture something of life in yourself and then sometimes present it in some kind of a form, and that

of course it will make you happy because when you become creative like that you feel that you are living and again and again why should you be interested in the development of something that mostly would have a value for your life after you die. Why talk about Kerdjianian body or even soul. Who wants a soul? And why now prepare for it because if you die you would again have the opportunity to live and to work, and whatever it is that is left of one why should I bother until I you might say have to reach and have to come necessarily to a decision. Why should I make it now? I think that these questions are quite honest, and are very necessary to consider them because you will be up against it in your own life when you wish to continue to work because things will be difficult, and also when you associate with other people that you can understand their arguments against having to work, and that from their standpoint when you simply say to them that of course you have to work. Of course. And then perhaps they consider you fanatic. And then they tell you that of course there are also many other ways, and that there are even books which indicate certain prescriptions of how you should have this and that kind of an exercise. And that such exercises will lead to a better understanding of yourself, and the different practices that one wants to follow, of course, they are all there. And you can follow them for a certain length of time, the same way as you might follow sometimes what the psychiatrist tells you. Or what an astrological chart will tell you, or the different things that sometimes well-meaning friends will tell you. And then you will use it and you will set your sights in accordance with that, and you become interested in Yoga, you become interested in problems of meditation; you become interested in seeing how it is that you cannot solve certain problems in the Zen

way, but nevertheless you associate with it, you talk about it. You also are full of criticism about conditions as they are and they shouldn't be like that, and then you want to find out what is there available. And all the time you have to face this particular question--how much are you willing to pay for what. And it is quite right to ask what will my gain be in the end, and couldn't I wait a little longer. Why today, tomorrow is much better. I think these are the questions you have to face because for yourself, again sooner or later you will have to face them, and the people with whom you have to associate, you have to, you cannot withdraw, you cannot in this kind of work, live in an ivory tower. You cannot rely upon the people in a group with whom you could even become friends. You have to face the difficulties of life, and you have to face yourself in whatever is the difficulty, and you have to have ~~the~~ labor of a certain kind, consciously if you can, and you have to overcome it, and you cannot continue to live superficially, hoping that with everything going on, and business as usual, that you then at the same time can develop something that is of value to you hereafter, or even, trying to become conscious in this lifetime. The emphasis has to be much and much more ~~on~~ on the seriousness, the honesty, the absolute necessity for yourself to be interested in something difficult and which will take away from you many kind of concepts which are still dear and lovely and you have to learn to give it up. You will not believe it; you will postpone it. You will think that by just a little bit of interest in the ABC, by observing every once in a while, and by doing it at times when you know it is utterly impossible, and almost, I would say, you would do it then in order then to prove to yourself that you

kind anywhere. And I say this quite advisedly, because as long as you have a little bit of doubt about it, please go in the direction of your doubt. But when you really want to do something with Gurdjieff, you have to be committed to that as something that is part of your life, and it has to become part of your life, and as completely as you can, because otherwise, Gurdjieff, observation, objectivity will not benefit you, and you will not, although you might think so, make a body within your body, and you will surely not make a soul. There is no mistake about this, because that what you have to build requires sweat and blood, the giving up of your lovely delicacies, in time, at the proper time, and to face the conditions of your own life in such reality that you are willing to accept the truth about your self. It is not an easy matter, and if you want to work, you must work. And you have to work, and it is work, work, every time, whenever you can. The common sense in that is of course, that you know that you cannot always work, and that the common sense tells you 'don't work.' The question is being positive about whatever your wish is, and not to let it go wishy-washy, fifty-fifty. Hot or cold, but not luke warm. When you have this attitude, you will never ask why am I doing it. Because you see, when you still ask that, you belong to the 'no' group. You belong to a few people who perhaps are curious, and come because they think that you never can tell about attending a meeting, that you took(take) a little time to read a little bit of All and Everything and don't want to follow even the prescription of reading it three times, without, you might say, going from one to the other, or in between reading here and there, you don't want to do what Gurdjieff tells many many times to you, that one has to work, I call it for a living, and that you remain haphazard

about it. You don't belong. You have to straighten that out among yourselves; you have to straighten that out in your groups sometimes, in your groups there has to be one group that is absolute in the sense that there is Work, and Work is the most important thing there. Those are the people who are committed. That is your Thursday group. And anyone who has not that kind of a feeling, even if he is curious about what goes on in that kind of a group, does not belong in that group. Curiosity can be satisfied by talking about Work, and sometimes by tasks, and sometimes by bringing whatever you have experienced--all of that can go to your Tuesdays, and that Tuesdays should be much more attended because that is where really the material is out of which some people are going to survive who will maintain Work as it ought to be maintained. One of the main purposes of bringing people from New York here and to have an exchange among us, was to bring that to the foreground--that we didn't do this simply for the fun. We didn't want to be exposed to disorganization unless it was intentional, in order to bring out, out of us certain tendencies which of course never could be discovered as long as you attend a meeting and that as a result of that being here and associating with the people in San Francisco, Berkeley or here in Palo Alto, and also Seattle, that something else could develop of the seriousness about Work, of the real necessity and the need for man to have Work and that perhaps there are only a few, I'm not making any bones about it and I have no hallucinations, there are only a few who really belong. Gurdjieff is unique in that sense, it is not a religion, a religion for many. It is a religion for a person who wants to be conscious. It's a religion for a man who wants to be harmonious.

It's not a religion for this earth, and it is not a religion for the salvation of mankind. It is not the quantity, it is a quality of a man who wishes to find out what he should do and what he can become, and he also should know for that same reason, what he is now and be quite honest about that, and admit that he is not at all what he sometimes thinks he is, and that there is a long period of gathering data about oneself, to find out what one is and to open up one door after another, and that you discover certain attitudes, and certain tendencies, certain characteristics of yourself, that even if you cannot be impartial to it, at least you have to acknowledge that you have them and that you are that kind of a person, or that kind of a creature, that kind of a reacting creature, that kind of an idiot. Because, you see, unless we are honest about that, how will you ever attach anything to any kind of a foundation on which you can stand and on which you can build. If you don't know your body, how can you build a Kesdjanian body? How can you extract from your body if it is a question of building or letting grow something like a plant that will have roots in your body, in your daily life, in your manifestations, in the forms of your behavior, in the way you really are apparent to the outside world, and many times whatever you are on the periphery, because that's where you live 90% of the time, and you must know this, because there is no use, absolutely no use to fool yourself--that you will become discouraged every once in awhile, it's right, and that you will suffer also, very good. You have to sit sometimes on the edge of your bed with tears in your eyes, not knowing what to do the next day, and you might, ^{say} ask God or ask the higher powers that be, that what is above you, away from you--you ask to

give you advice, to tell you what can I do, sometimes you say in God's name, what is there for me to do so that then what you have to use for filling yourself unless you have to go through and you must go through these periods, sometimes the shadows of the valley of death. You will have to die many times during your life, you have to give up several things, you have to become loose from that what you now possess. You have to substitute that what you really can own, and it is your own because you have worked for it. That kind of possession can be for you permanent. Now how does one look at 'I.' Because you see, this is the problem. What is this? I say I want to become objective. Again, what do I mean? I have no means as yet of defining it. And 'I' as if outside, we talk about that. We know it isn't outside. It is something that must take place in me, within me, particularly when it has to begin as a mental function, a mind, a part of the mind functioning that is, like a mental process. But I also know that it cannot be a thought process. I know that something of a different kind has to become a mental process in me, which then I hope will continue and develop. This mental process starts at 'do' of intellectual body, when in this 'do' an overtone is struck not belonging to the tone of 'do' as struck by my ordinary intellect. The overtone is at that time the aspiration towards the possibility, hoping that that what is still the tone can remain in existence by means of overtones when the original tone has been deadened. You can say it is like an aspiration towards something, as a purpose, an aim outside of myself, and that with that in one's heart there is also this emotional condition, wishing, hoping, and of course believing that something can happen to one, and that there

has to be the desire that something ought to happen, and the belief that it can happen to you, and that you know that ~~if~~ if one wants to work, there has to be that kind of a result. With your mind, you consider it. All kinds of mental processes go on in your mind as it is, this you know. Sometimes it is translated into activity of the body, you are doing something because you think about it. You recall things, your memory. You make words, you formulate. Sometimes you weigh them. You want to find the right word. Maybe sometimes you write poetry, you want a happy combination of words, you want to write inbetween the lines. You want to formulate in such a way that you convey a message. All of that is a mental process. You have aspiration in your mind, you try to visualize what might be, you see what will come, you anticipate, you hope, you build for the future, you want to make out of your mind something that can understand instead of just having knowledge. Whenever it goes on, whatever goes on in the mind, it is churning around many times because it has no particular rhyme or reason unless you can direct it, and many times you cannot direct it, because it comes in on you through your sense organs; every second you receive impressions, the sense organs are there for the communication to you, to get from the outside world something that you can use. You call it development of the mind, to store away data, which you see, which you hear, which you touch, which you smell. All the different sense organs of yourself--five of them. They are there, they function for you. They really make you, what we call a man, because they help you to think, and at least you will be able at times to make a decision, to do certain things in accordance with whatever your purpose may be, of life, and sometimes the purpose regarding that what you believe in as a

possible evolution of yourself. All of this takes place in the mind and we think, we weigh, we consider, we meditate. We let mind take place. We allow many thoughts simply, haphazardly, sometimes intentionally trying, sometimes only associating, sometimes speculating, sometimes rationalizing. All these things--our mind is marvelous, and it functions, and it is beautiful, and it is crowded, and there are different sections, all assigned to do certain things, and they do it quite well, and they don't interfere with each other. That is the totality of my mental functions as I know it. There is no contradiction primarily in that as functioning. Sometimes the contradictions come because there is an introduction of it with that what I like or dislike and that again is by association with that what I have felt before, and that what is then located in my mind and has become memory, when I refresh my memory and I compare it, then I have a certain judgment which many times is based on the feeling, or based on an experience which I have had, and all of that now, again and again takes place in the mind. And now I want to introduce something of a different kind, and again, it is not wrong in principle to consider a mental function in the midst of other mental functions, when I know that several mental functions at the present time take place at the same time, without interfering. So I look now at work as a beginning of a mental capacity. But I also know it should not be the thought, because the thought for me remains identified with myself, and for that reason the thought processes whichever way I know them, always will remain subjective. The definition of objectivity is now that I try to get away from Earth. That is, the realization of being bound on Earth, that my desire is for

freedom. I think this is quite fundamental, because if you don't have that, you will all the time believe that earth can give you whatever you require if you just so-called work for it, or study or attend to it, or give it attention. I think you have to be clear about the ideas of Gurdjieff, that he doesn't expect anything from Earth, and he doesn't expect anything from any kind of an organ in human beings as they are, and that he doesn't expect anything from Mother Nature either. Where does he expect such help to come from? From that what is a representation of freedom for man when he starts to think about the fact of being bound. And it is, of course, logical then, to assume that that kind of freedom will exist in at least in a different form of more freedom and less bondage the further it gets away from Earth, and he will look at the bondage of Earth as his enemy. He will consider the form of life which is on Earth, now represented by him, by mankind as a whole, by all forms of life as we know them, that all of them are bound by the form, and that for him this necessity appears that somehow or another that he has to give life itself its freedom. You can consider it a philosophical question, and you may not agree, but maybe you want to think about, is that really a motivation, is it really something that I feel that is a necessity for man in general to realize that he is bound, and that whatever this bondage is, is his freedom, which is now taking and keeping life of himself in that kind of prison for himself. I say you may not agree, ~~but maybe you want~~ because many times in ordinary life where you feel that you are just about at the point where you would leave prison, and just one little more step and you would have solved the problem. Even if the synthesis of life would be possible in the chemical sense, there will always be this possibility

that we almost get there, and a little bit more research and a little bit more money spent, and there we will have a life cell. No one ever asks does that life have to have an origin, and even if the configuration of all the molecules which are now so-called organic have been made, that there has to be some kind of a substance which not all of a sudden will appear as if out of the blue sky. It is an illogical assumption because either it is here now or it never will be, and this again, is linked up with the concept of life, because life is not death. Death means non-existence. Life means existence, and a logical brain will have to assume and consider it a fact, and gradually prove it to be axiomatic, that life is eternal. Whichever way now you want to place that in your philosophy, it is up to you. And if you can see it as a totality of all life existing in the universe, in all kinds of different forms, and that that what is an attribute of life as infinity existing everywhere and always, in any kind of point, in any kind of sphere, in any kind of space, in any kind of non-sphere, in any kind of non-space, in any form of dimension, in any form of non-dimension, in existence in any form of positivity or negativity, or neutralized, all of this if I consider eternity as infinity, and I say this is life because I equate it with it, it still is a definition for me until I prove it to myself. And when now it can be used as a working hypothesis, that what man has to do is to make the hypothesis of the conduct of his life into the actuality of the maxim for him as axiomatic as that what is for him eternal truth, and that his search in life has to be to discover truth in whatever way and at whatever cost, and you might say, in whatever direction, provided he finds it. So if I start to define now, this particular search for truth as going away

from earth in the sense of becoming more free, then freedom will have to play a part, and that then the responsibility for man is to set life of himself as he now manifests it free from the bondage in which it happens to life, and again, if it is a responsibility which he wishes to take, he cannot rely on the responsibility which will be taken for him by Mother Nature when he dies, because then man is not doing it. The reason why man has to become responsible is because in that kind of a process he will grow. And if he just sits and waits until he dies, he will not have grown at all. And he cannot then be prepared even, you might say to take over whatever there is of man of a spiritual kind, because the same thing would have to recur time and time again, until man understands that that what he has to do with his life is to acknowledge it, and to see that that life gets its fair share of its living, and to provide for it the possibility of really living the way life, you might say, was accustomed before it ever was put in any form. We don't want to go into that kind of a philosophy because first we have to solve the practical problem of how to introduce the possibility of loosening the bondage of life within one. And I say that that all becomes linked up with the definition of objectivity because I do know when it is and remains subjective that I will never reach the freedom to give to life because my subjectivity will hold it and hold it tight, it is not willing to give it up and will always protect it. This, you might say, is the tendency of man to know that he is not going to kill himself for the sake of giving his life freedom, and that he is not willing to give up anything that threatens his life the way it is now. Whenever he is in danger, he protects himself. In that sense, he has the responsibility of life, but he wants life to be

maintained in the conditions with which he is familiar. And therefore the problem is that I have to find a new home, which then for me in that home could actually become the home of life as I then set it free. I begin intellectually to try to introduce in a certain section of the brain a mental functioning which I now call by means of an observation process, producing in me a state of awareness. This awareness is a mental result which at the present time I do not know. That what comes closest to it are ordinary mental functions in the sense of an alertness, an aliveness, a noticing, being of you^r/qui vivre, to see that what takes place, also to realize that one is part of it, that one is also in that sense, considering oneself, thinking about oneself, anticipating, hoping and all that. That I know--all of that is ordinary life, it is from our standpoint unconscious, but nevertheless it is a mental function and useful. The introduction of an objective faculty is a different kind of a thing, because that the awareness of myself now has to be free as an intellectual process only, and that I will not allow associations or anything that has to do with any other kind of functioning of myself and that what has to be recorded as facts should stand^{an} out as facts, and no more and no less, and that they will not require either a liking or an introduction of a feeling, or that they should not even require the necessity of an activity as expressed in a manifestation. This is awareness. Awareness now is a gathering of facts of truth since I wish truth, after all how else can I live unless I satisfy this desire in me that that kind of a freedom must be based on truth. By truth I mean now, again, that what is a fact which is irreputable and acknowledged by everyone. Truth is that what is the center of my life, at the center of my body, at the cen-

ter of my work, the center of my thoughts and feelings. Truth has no dimensions. Truth is a crossing point of four lines; in the center going out on any one of the four lines, I discover the possibilities of life as I know it on Earth, and my interest can go into four different^{on} directions, depending entirely how I am inclined, and what particular kind of type I am astrologically, or biologically, or whatever I have inherited from my father and mother, and then augmented by means of sociological influences under which I have lived, my education, and whatever I now consider an ambition, or a direction in which I want to go, either in the direction of science, in the direction of art, in the direction of philosophy, in the direction of religion. Two of them are primarily or more or less of an intellectual kind--science, of course, and that what is philosophy.

The other two are primarily emotional--religion and art. But they get very easily mixed, and I would almost say that it is necessary to mix them in order to have a full picture of what my attempts might be. As a scientist I cannot leave science without loving it; I have to have an emotional quality of that what I want to pursue, and I hope then in that direction, even if it is scientifically tinted, I will find also solutions for my philosophical bent, for that what I (?) to compare, and see where it is placed. But I have to have towards it a wish for discovery as if then in the sense I would create certain things which do not exist at the present time; and then, of course, when I really become a good scientist I consider it my God for which I want to live, and which I hope in time will bless me. As far as art is concerned, I have to have intelligence with it because I just cannot go haphazardly about any kind of an art, aside from the fact of a certain technique, and a certain knowledge,

sometimes materials, sometimes perhaps knowing exactly how such materials have to behave, and in what particular process, and to what process they happen to be exposed, but I have to have, naturally, a certain background, dexterity of my hands, I have to have a feeling for it, it is not only color, it is not only form, it is more, much more than that. I have to know what to pour into the form, I have to make art alive, what it is of me I pour in, it may be subjective to some extent I would say it is the highest of--maybe I would like to pour life into it, so that what is art becomes alive for me, and then when it is living, it might live even longer than that what is my ordinary life. Maybe I live for the future hoping then, that that kind of an acknowledgement will be or might be connected with my name. Perhaps there are ulterior motivations in that kind of a direction, but so they are in science and it does not matter at all because one wants to live the best way one can; it depends now what I wish to pour into it--life--if life then is free, then life has to have that kind of quality of freedom, even freedom from me, because I still as an artist, have a self-expression which I would like to attach as a name to that what I pour into that creation, the more free I can be from life itself; so that when life is free, I could be free, the more I have to be free from my own forms, and that that what I now consider my art, I also have to become free from that. An art is objective. It is a form of life in which no form exists strange enough, and that that what is noticed or admired or which affects people, affects many, and if possible, all of us in some way or another. This would be the proof of objectivity. Philosophically, all the different things I think about and put together, I arrange them in some form or another, in connection, relationships between

them, systems, philosophical systems of what is this, what is that--logic. Whatever I believe as building up, sometimes mathematically expressed a little, because logic is nothing else but mathematics in words, symbolism of some kind, the meaning of things of what I can see in a symbol, and what it represents. Many times it is my own interpretation, but I try to become free from that because I know it is not the kind of knowledge that depends upon my interpretation; it is only the way I happen to look at it, and I hope then I can understand it as symbol representing then what--Truth? Really old verities? Esoteric knowledge? Knosis? That what is real? That what there has been put in a form and now as a symbol is expressed in order to express with that what is really the elixir of life, of whatever maybe that I am philosophically trying to uncover and to discover, again, my attitude has to be, almost I would say, very close to religion, because I touch upon the possibilities of existences which are not necessarily linked up with Earth; and that for me the depths the way I want to go into this kind of philosophy of course has to be colored by the real wish that if it can give me in such systems and the understanding of them, that it will give me the freedom which I am seeking. Religiously, of course, it is obvious. It is a feeling, at the same time it has to be based on fact. I cannot get rid of it, and for that reason, that what Gurdjieff tells us about how to Work, has to be facts in the first place, then religiously interpreted. For that reason, that what I now call objective development, has to go hand in hand with an emotional attitude in order to place it, and that together with the accumulation of facts, although they are fruitful, something has to be done to them; they have to be rearranged, they have to make sense, and when they make sense, they will give me a chance to introduce that what I

now call emotion in order to use the facts in the practice of the application in my life for the purpose of reaching a higher level of being, because this time my mind is functioning in a different kind of a sphere; it has a different level of being already because it is free from the other centers, and in this pure intellectual endeavor now all I have to do is to take the facts to apply them the best way I can in my life. This science and art and philosophy teach me, and the application now is my religion. You see, the other three tell me I have to. My religion tells me that now the feeling has to be there as an emotion in order to make out of the facts of truth the reality of myself, which then as experience will give me the understanding of my being. This is the process. I start now by trying to make my mind function in a certain section, intellectually on its own in an objective sense, and that whenever I try to wake up, that is, the continuation of a state of an awareness, that then something takes place in my mind, and I call that the beginning of I, and I call it as if outside, because it is independent of all other functionings of a mental nature. Everything now is involved in that--the difficulty of maintaining it in a surrounding which is not right--in a surrounding which is definitely of a lower level, of a quantity of which there is a very few grains, you might say, of a calibre that is of a purity which I do not know. The rest of the mind is lead, my mind I wish to develop is gold, and it has to be done in the midst of that what is lead. It has to be done in the midst of that what is still material of a gross nature; it has to be done in that what is available to me as my body with manifestations, with feelings and mental functions as they are. I have to draw out of that what is this total fund of information--knowledge, knowledge of myself, I have to draw from that

certain impressions which I consider facts, and what are objective for me, and I record it in a part of the brain specially designed for that, and it is now as if I in my brain try to develop a sixth organ of sense. It makes sense to me because it is the only sense that actually is sense as such without interference with any interpretation. This is objective knowledge. It is mental. It is therefore subject to the rules of my brain. It's an accumulation of data which are truthful, honest, and which I can at that time, when they have been deposited, collect in a certain place as if memory, and they can be remembered, and they can be brought again to the surface of my consciousness, but nevertheless, although it is small, the quality of that what exists in my mind, is now powerful regarding the rest of the mental functions. And when there is enough of it, when it has accumulated enough data of that kind, it has the power over the rest, and that what is conscious will start to affect that what is unconscious. This is the mental process for which certain forms of food are necessary and which only will take place when I try to wake up to myself in the manifestation in which I find myself, and then the necessity of accumulating a data of a different kind, as if by intuition, I want to develop a certain something in my heart which is dependent upon the emotional quality with which I work. This emotional quality has to have the characteristic of a religion. That is, the consideration of work has to be sacred for you; I have to know that I am trying to extricate myself out of a condition, which for me, knowing it, is sinful when I don't work; and this acknowledgement of this kind of conscience in me becomes objective conscience. And this way by which I feed this is by finding first the aspiration of myself of an aim of how to become as a

man, and the knowledge that I know now how that I apply it, and that then I create in myself the force for wanting to do that, this desire, to still the thirst, so that when the thirst is satisfied in its permanency of the experience, that then I will never thirst again, because then once and for all I know and the knowledge has gone over into an understanding of a level of being which cannot be lowered anymore. Now you see, these processes, consciousness and conscience, go together, they are parallel, they form together, what happens to one happens to the other, or affects the other, what happens in my conscience has to have an outlet for a wish to understand, and my consciousness is affected. My consciousness knowing what it now ought to do starts my body to do it, and for that it needs my conscience to feed it with the force to maintain it. The constant wish to want to work, the desire to know based on the fact of the acknowledgement of what I am, and the hope that now when it starts, that then what I have to do is to feed it and feed it, so that this little 'I' as an intellectual effort starts to grow out and to develop and make then an intellectual body. I still consider it 'I'; I start out with this 'do' of the possibility of seeing, of the acknowledgement of the existence of Karatas, the acknowledgement of that which is a conscious area into which I now dare to venture because I have to have adventure, I have to have a wish to see what will happen with me when I want to work, because it is an unknown territory and I want to explore it; I want to explore the possibility of putting potentiality into the actuality of an existing, not knowing at all what it is going to be, and only that I hope in the potentiality that I have read the law inherent in the potentiality right, that I have spent enough of my ordinary energiesmy thoughts

and my feelings, up to the point where I see that is what is potential in me, I can see, you might say, through it. The potentiality is not always a point, it is something that is a moment of gestation in which that gestation has taken place, there has to be a birth already in me, a conception of some kind, which then means the beginning of a new life for myself. So that the potentiality is just not a little point that I hope will grow; it is already there in this wish based on the fact that I know what I am is not right and I must, and I must, regardless of the cost to me, I am willing to prove to myself that I am sincere by wishing, if necessary to sacrifice that what is for me is ephemeral, I can give it up, I will lose my life provided something in me can continue to grow, because I know that life is there. I will not work unless there is this beginning of one's life already turning in the direction of further growth; if I don't have that I am below the line, I am still dead as far as my possibilities are concerned. I still am satisfied with what I am, I still return constantly to the unconscious area, hoping that it will give me, and without satisfying this particular wish, which starts small, but which has to do with, of course, with a different form of life for myself, that I still am not sufficiently convinced that it is for me, or even, that I have to. What is the moment of that kind of a conception? I would almost say it is the coming together of two things, that what is within you as a readiness to receive and that what is outside of you with a readiness to give. One comes at a certain time across the ideas of objectivity, and at that moment there can be a conception; that is why one never asks what good will it do to me, because I know; this takes place, one knows then that the cast, the die has been cast, that I am caught,

I know the responsibility of some form of life has started, I cannot deny it. It has been conceived, and I also know that at such a time I don't want an abortion; I want life; I'm willing to pay the price. I am willing to have it been born, I have the willingness to go through a period of gestation, of finding out, being in contact, seeing it grow gradually, noticing it sometimes, I've said it has to be noticed by the outside world, I am pregnant with that kind of form, which ultimately I will create; procreate, and then if I understand this kind of conception, I will create that what is the beginning of thest what will set me free, in my life I create life, in order to make that what is now bound free to be able to join that what I have created, because that what I create is of me of the highest form, free as much as possible from that what I still now call bondage, but it is now partly me and partly from the outside, partly that what is the ideas as all living ideas of esotericism, objectivity, knosis, I call it, the knowledge, the hidden knowledge, that what exists and always has existed in any form, wherever life is represented by manifestation, always something of that was left as coming from the Absolute, and remaining on Earth in a form as magnetic center in man, as Anulios, back of the moon, as that what is the beginning of one's conscience, and of that what gives the mind the hope and the possibility of belief in consciousness, so that in the creation then of that what I say it is my God, as 'I', beginning as an intellectual body, and perhaps becoming a soul for myself, also that kind of process that gradually, this soul finds its place in relation to that what is the rest of man, and that the man, then, as harmonious entity becomes a man consisting of soul, of Kesdjan, and of body. Don't ever make a mistake to forget any

one of them; they all belong; they must be together. The roots of that what is Earth, the growing out of the soil, beginning with the wish to live, the opening up of the first leaf after the little seed has died. This conception, and then this gestation below the soil opening up then and breathing then, starting to breathe like a baby starts to breathe the moment he is born, then growing out and bearing fruit. This again is the tree, it is that what is consciousness. The growing process is my desire to wish to grow up. It is emotional, it is the wish for evolution, it's the wish for unity with that what is higher than I am. I've said many times it is the link with which I want to tie now what is this level of being with that what(where) I want to go, therefore it has to be emotional in character because I go to the level of the planets, to the level of feelings, to the level of emotions, that for the time being will be the first stepping stone from which I will see what it is that has to be done regarding my soul. If one considers now this little part of the brain as having that kind of a function as an 'I', you will also see that it can start to grow independently of all the rest of one, and that the division is still 'I' and 'it', and that the continuation in ordinary life is a necessity for the continuation of the growth of this little 'I', because the little 'I' constantly has to apply that what it receives as facts of knowledge into the actuality of myself as life which is unconscious, and that only I establish a conscious relationship towards that activity in following the behavior forms which I now from the standpoint of the little 'I', I claim to be -- to be able to observe it, and that's all I do, I don't take it away. It stays as my life, it belongs to my ordinary unconsciousness, I'm not taking anything away from this life as I

know it on Earth, I don't go hiding in church, I don't go hissing in an ivory tower; I don't become a monk; I don't think that I'm exclusive, I don't want to be, because I cut myself off from that what furnishes me from life itself, because that's all I know at the present time, life in the manifestation of bondage, nevertheless life. So when I said a little while ago, find out in all kind of different directions, in whatever religions, in whatever things have been prescribed; you see if there is anything that tells you to wake up in the midst of activity. You see if in any one of such religions life on Earth is considered as a necessity for a man, that he has to be in his life, and otherwise he cannot even practice his religion. Aside from the fact of the different religious dogmas of course that exist. They don't amount to anything. They are just a little satisfaction for your brain, and to be able to talk about, or maybe to be able to join a group so that you have a church and a denomination, or something in which you can meet friends in order to do some more business. Don't think I am critical about it. I am talking about what is your life, what is the value of anything of that kind in you, as an application for yourself, what can serve you, what you can get out of it, what you really want to have, what you believe you are entitled to, and you are entitled to your life on Earth but you are also entitled to use for that the best materials that are available, and that it is necessary for you to be open to that, I call it porosity, it is that openness by which as it were the molecules are opening up a little bit more and leaving more space that something can penetrate in a little deeper because you allow it to come in, these are the conceptions, these are the constant renewal

of your lives, these are the many different manifestations which are day after day reborn, these are the totality of new life in you, as a renaissance, not once, thousands of times as you live, you make your life, day after day when you get up in the morning and say thank God here is again the opportunity one needs to be alive now, and now, and now, and each moment could be a moment of conception. You see this accumulation that gradually will take place, that what will make this little 'I' grow, grow into becoming a power spreading over the totality of your brain, and your brain it will, it will acknowledge it because it will know that that what then could function in an objective sense as a totality of all mental functions belongs to a conscious man as his aim. It will not be so long before your ordinary mind will be submissive enough, it may not be helpful in every way, but it will not oppose; your wish will help it because your insistence that you want to follow an aim, and that the inspiration that you now have, turned inside you develops your real emotion towards wishing to become a man, that will convince your brain it will not object to something taking place, even if it is of an objective kind, and even if the ordinary brain has no capacity to understand it, it is in the presence of something, which presence is felt, it is known, it is also known that it is for your own good, this realization based of course on that kind of a commitment in which one has already a certain amount of knowledge as translated then into an understanding which will give you a basis on which you can stand firmer then, knowing that in this direction of objectivity you can gain certain things, that is for your gain, that you in this egoistic sense, that that is the kingdom of heaven which you seek, the contact with God which

you wish, the allowance of God to enter into you, the openness with which you then receive it, and the complete negation ultimately of yourself, actually knowing and experiencing that it is not you, but that what exists. Notwithstanding you, that that what is infinity will do away with your finiteness, that what is the form will (can?) be taken away because that what is the content be there, be on itself; I don't even say stand, it is, the fact of being is enough, the existence of that life, of which we then are a part, we remain a part, we remain a section, for a long, long time we remain a section. We have to because we need it, because for us, it is still out of the form we grow, with the form we convert the energies under the influences of that what is now inspiration and what is insight, what is the contact and constantly contact with that what is already in existence above one, as if the totality of all doctrines have accumulated somewhere, of those attempts made by those who wished to live and who honestly and sincerely tried in their lifetime to find their way to God, and when they die, they die, and that what remains goes up somewhere between the planetary level and the Earth, and it is there for us to use if we can call, if we can find the key, how to call it, Hinduism, Tibetanism, Christianity, and Mohammedism. Those are the four concepts of religions, they can be for each man, they can be absorbed, they can be called on, they can be wished for, they can enter, they can give you this kind of food, that I say is needed in order to produce the positive value for that what is your ordinary passive form of wishing, but then the conception of something that is a creation of a child of yours, maybe Kerdjianian, maybe your soul, maybe more than that because the end of man is not yet even if he reaches num-

ber seven, it is then only the beginning of a certain level of a totality of consciousness all over, as it were, cosmically speaking. It is then in which that what is self-consciousness loses loses itself and that then when the part of one loses one's name, and is then immersed in the totality of His Endlessness, also without a name, and without any need of it. Now I know at times I didn't slow down enough, but you have to excuse it because I want to fill this as a meeting with material; the meeting is our form. That what is the material is the content and what ultimately has to be and has to be made is the form dismissed and that what is content existing, that you as a meeting need not meet, and that somehow your development will enable you to stand on your own feet without getting from a meeting the necessary impetus, because what is then alive in you will remain in existence and all you have to do to attend to the growth so that it won't die and then it will bear fruit. We're far away from that, I know. You still need meetings, you still need contacts, you still need prayers, your life is not as yet a prayer, a continuous prayer, a continuous contact with that what is of a different level to which you really belong, and which, nevertheless, is your birthright, forgotten, and still it is there to be brought back for you when you wish to work, and work is the only way, without doubt.

So we have more one more meeting, Thursday, and then Friday, we will talk a little bit Friday, Saturday gone. How often we from New York will think of you, with kindness, with gratitude, I know, with all the different experiences we have had, thankful for all of that, most of the time, I am sure, we will think of you with love because there is established among us a relationship knowing

that we belong in some way or another, that somehow or another it will become apparent and that one has to have that belief, that regardless of certain difficulties, one works through, (par aspara et astra(?)) through the difficulties to the stars, but it is not the stars we wish, we want the sun, because the stars, it's still when the sun dies at the end of the day the stars are not a substitute, when all my ambitions, in my heart in my feelings dies, they are, by themselves, as a multitude, not enough for one thing, which for me is the sun of my heart and it is the love for mankind. When that is not there, I do not live, it may not live in its magnitude like that, and maybe it can only extend to a few, but at least out of this trip, you ought to have something extracted from yourself, a love in your heart for the attempts that all of us make and sometimes has become apparent by the fact that we have been here, and that we made that kind of an effort.

I'll see you Thursday. This time with all the rights in the world I can say "good night."